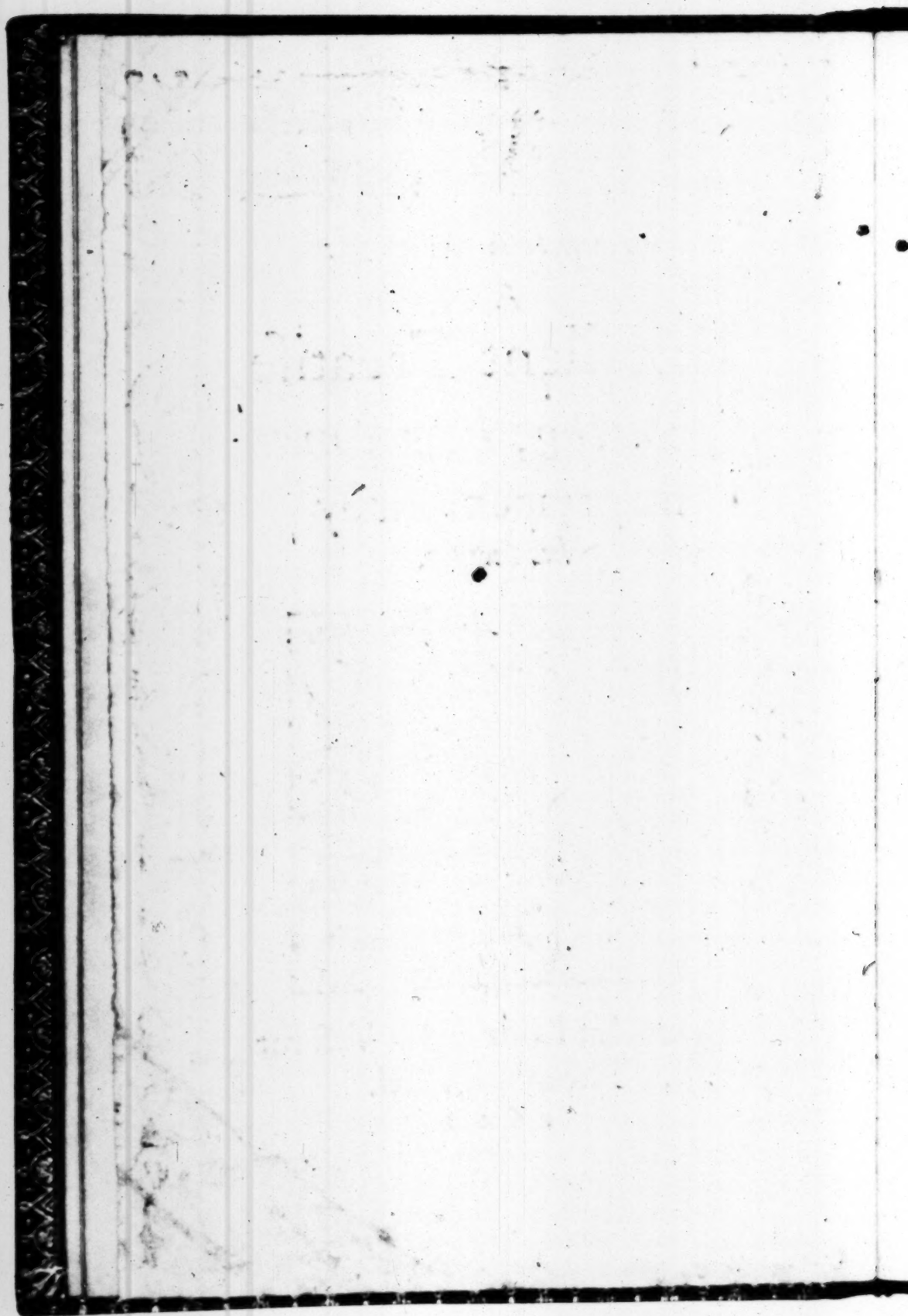


Inimicus Amicus:  
A N  
Excellent Treatise,  
*shewing, how a man*  
may reape profit by  
*his Enemy.*



Printed at London by V.S. for  
Thomas Bushel.

1601.





To the right Hono-  
rable, *William Rider*,  
Lord Maior of the Citie of  
London. *T. B. wisheth all  
health and happines.*



*R*ight Honorable, having hap-  
pened (of late) upon this Dis-  
course, no lesse pleasant to be  
read, then profitable to be  
practized; and considering how unwor-  
thy a part it were, to send so worthy a  
worke, unto the view of the world, both  
namelesse, and friendlesse; I be thought my  
selfe of some Mecænas, that should un-  
dertake the defence of it against the ra-  
ging stormes of carping Momistes: At  
last, I resolved upon your Honour, whom

## The Epistle.

pietie and Iustice hath made famous and  
renowned amongst all men. Wherefore  
I now humbly present the same vnto your  
good Lo. to be intertayned, as you shall  
find it worthy. In the meane time, com-  
mending both it and my selfe vnto your  
honorable protection, I committe your  
honor to the tuition of the Almighty.

Vnto your Honour most  
humbly deuoted,

T. B.





*An excellent Treatise,*  
 shewing, howe a man  
 may reape profite by his  
 Enemies.



Can not but  
 perceiue how  
 that thou (my  
 dearest *Carys*  
*lina Pulcher*)  
 haste made  
 choice of the  
 most plea-  
 sing course of life that may be; wher-  
 in thou dost affoorde no lesse profite  
 to the Common-wealth, wherein  
 thou liuest, then courtesie to thy par-

*A man may take profie*  
ticular friends, with whom thou con-  
uersest. But forso much as a Lande  
may be found voide of all venomous  
creatures, as men report of the Iland  
of Crete, but hitherto there was ne-  
uer any Common-wealth heard of,  
which was cleane destitute of enuie,  
emulation, and contention, three fruit  
full nursing mothers of enmitie: for,  
if there were no other cause, yet euen  
friendship it selte will soone intangle  
vs with many enmities: which *(hilo*  
the wise man considering, demaund-  
ed of one who vaunted, that hee had  
neuer an enemy, whether withall, he  
had any one friend. Wherevppon it  
seemeth to mee, that a States man, a-  
mongst other things which he shuld  
know concerning his enemies, ought  
not carelessly to giue eare to the saying  
of *Zenophon*, that it belongeth to a  
wise man euen to reape profite by his  
enemies. Therefore hauing compri-  
zed together in a little Treatise, that  
which not long before I had discour-  
sed

*by his enemy.*

sed of, I haue sent it thee, almost word  
for word, as it was vttered, omitting  
all precepts of Politicall gouernment  
written by me, as knowing that book  
of mine to bee seldome out of your  
hands.

Former Ages thought it sufficient  
to keepe themselves vntouched from  
the rage of all straunge and wilde  
beasts, and this onely was the end of  
all their combate with them: But in  
these our dayes men hauing at length  
learned howe to make vse of them,  
nowe they doe euen reape manifolde  
commodities by them, as beeing  
nourished by their bodies, cloathed  
by their wooll, medicined by theyr  
gall, and other entrailes; and lastly,  
armed with their skinnes, so that  
nowe wee may iustly feare, lest that  
through want of wilde beasts, mans  
life doe waxe altogether brutish, de-  
fectiue, and sauage: sith then it  
sufficeth some, not to bee iniured  
of their ennemies: but yet others,  
of

*A man may take profite*  
of the wiser sort, it becommeth euen  
to reape profite by them, as *Zeno-*  
*phongueth* counsell, wee must not  
therefore be incredulous, but ra-  
ther, search out the Methode and  
the Arte howe to bee able to attayne  
to that perfection, very needefull  
for such who can not liue without  
some eneinies. The husbandman  
can not frame euery tree according  
to his minde, nor the hunter tame  
euery wilde beast, yet both haue  
found meanes howe, the one, by  
barren trees, the other, by wilde  
beasts, might receiue much profite:  
Sea water is no lesse vsauorie then  
vnwholesome, and yet it nourisheth  
fish, and affoordes comuenient passage  
to transporte whatsoeuer profitable  
were. The *Satyr*, at the first sight  
of fire, woulde needes haue killed  
and embraced it: but *Prometheus* in  
the Poet checked him with this verse:

Thom



*by his enemy.*

*Thou hairie goate,  
from touch of fire abstaine,  
Lest that thy beardlesse chinne  
too late complaine.*

And yet it giueth light, and yeeld-  
eth heate; yea it is a most needfull  
helpe to the skilfull vse, in what Art  
soeuer. Let vs likewise consider our  
ennemy (though otherwise hee bee  
altogether hurtfull and vntactable)  
whether perchance one may touch  
him gently, vse him wisely, and  
reape good by hym profitably.  
There bee many things which are  
grecuous, burthensome, and con-  
trary to the nature of those on whom  
they light, and yet you see how that  
euen sickenesse it selfe giueth some  
good occasion to liue at ease, and  
howe that much turmoyle befalling  
to others, hath beene both a streng-  
thening, and a practise of their pa-  
tience; yea more, euen the losse of  
goods

*A man may take profite*  
goodes and banishment hath occasi-  
oned some, as, *Diogenes* and *Crates*,  
to betake themselves to the studie of  
of Philosophie.

As for *Zeno*, when hee heard  
newes of his shipwracke, presumed  
to say, I thanke thee good Fortune,  
that thou hast drouen me to a poore  
Students gowne. For euen as the  
beasts of the best constitution, and  
of good digestion, deuoure and con-  
coct Serpents and Scorpions, yea,  
some are so nourished, through the  
extreame heate of their stomackes,  
and good temperature of their Spi-  
rites, with stones and shell-fishe,  
whereas weake and queasie sto-  
mackes are ready to vomite, with  
tasting eyther bread or wine: euen so  
doe the vnwise spoyle friendshippe  
it selfe, whereas men of vnderstan-  
ding can make no small vse, euen by  
their ennemies.

Therefore first it seemeth to mee,  
that that very thing which is most  
hurtful

*by his enemy.*

hurtefull in enmitie, may become most profitable to men of discretion: but by what meanes shall that come to passe you will say? For thine ennemie carefully watching, dooth narrowly obserue all thy actions, and on euery side dooth curiously pricke into thy life, gaping after euery occasion of harming, and dooth, not onely as the beaust *Lynx* by his sight, pierce through trees, stockes, and stones, but dooth search out thine actions, and vndermine thine enterprises, and that euen by thy seruants, friendes, kinsfolkes, and familiar acquaintance: for oftentimes our friendes, through our negligence and delay, are sicke, and euen dead before wee are aware of it, whereas through our ouermuch curiositie, wee can hardely forbear from hearkening euen after the very dreames of our enemies. But as for thy sicknesse, debts, or domestical iarres with thy wife, they will  
be

*A man may take profit*

be sooner concealed from thy selfe, then from thine ennemie, yea aboue all, hee will pursue thy faultes, and trace after them most daungerously. And euen as vultures doe followe the smell of dead carkasses, as not able for to take the sent of pure and wholesome bodies, in like manner, the woundes and distempered affections incident in our life, doe waken our ennemies. And to these come rushing our ill-willers, and violently take holde of them, and rip them vp.

Therefore it is most expedient for thee to liue very circumspectly, to take heede to thy selfe, and neyther say, nor doe, any thing rashly, or vnaduisedly: but rather, to leade thy life, as it were keeping an exact diet, without blame, or reprehension whatsoeuer: for this heedefulnesse so repressing the passion of oure mindes, and keeping Reason within her boundes of duetie, dooth frame



*by his enemy.*

frame a carefull desire, and settled purpose, to liue vprightly and blamelesly: for euen as Citties well taught and tempered with the continuall warres of their next neighbours, do learne good discipline, and embrace a good and well ordered gouernement of their common-weale: euen so those, which through others enmities are constrained to haue an eye to their life, to abstaine from carelesnesse and negligence, and to doe all things with a kinde of careful dexteritie, beeing ledde with custome, themselves scarce perceiuing it, they doe incline to a course of life voyde of errour, and doe settle their behauiour, and adorne their manners, with very little helpe of learning: for they who haue at hand that verse of Homer,

*How then (alas)*

*would Priam king of (Troy,*

*And*

*A man may take profit  
And Priams sonnes  
be filld with scorning ioy.*

Are thereby withdrawne and de-  
horted from all things which might  
minister to their enemies any occasi-  
on of reioycing or laughter: we see of-  
tentimes how that players and musi-  
tions in the Theaters, if they be alone  
by themselves, do play their parts  
carelessly, and without alacritie, but  
being once in strife and emulation,  
with any others, they do not only  
endeuour themselves to excell, but  
take care to haue their Instruments in  
exceeding good order, to tune them  
choicely, and to frame their consort  
most compact and absolute: even so  
he that knoweth that his enemy is a  
jealous enuier, both of his life and  
reputation, will presently looke more  
narrowly to himselfe, examine his  
actions more exactly, and frame his  
life more orderly, for it is the proper-  
tie of vice, that when we offend, we  
stand

by his enemy.

stand in awe more of our enemies  
then of our friends : wherevpon *Nasica*,  
whenas many suppoled and af-  
firmed, that the Roman comonweale,  
was now placed in a secure estate,  
whenas both the Carthaginians were  
vutterly destroyed , and the Achaians  
brought vnder the yoke of bondage,  
nay rather (quoth he) we are in most  
danger at this very time, hauing none  
left vs, whom we might, either feare  
for danger , or who should keepe vs  
in awe. And herevnto the saying of  
*Diogenes* no lesse agreeing to *Policie*,  
then *Philosophy*, who being asked of  
one, how he might be auenged of his  
enemies : why (quoth he) in being a  
vertuous and honest man ; if men see  
their enemies horses or dogges much  
esteemed and set by , it will mōst  
their mindes, and if they chance to see  
their enemies field well tilled , or their  
garden well prospering , it causeth  
them to fetch many a deepe sigh:  
what then would they doe trowest

B

thou,

*A man may take profit*  
thou, if thou shewest thy selfe to bee  
a iust, prudent, and honest man, in thy  
words well aduised, in thy actions vn-  
spotted, and in thy diet most tempe-  
rate.

*Having deepe furrowes  
grauen in thy minde,  
From whence each counsell graue  
doth spring by kinde*

The Poet *Pindarus* saith, that men  
vanquished haue their tongues so  
bound, that they dare not offer to  
hisse, but yet not simplie: neither all  
are so, but they chiefly that perceiue  
themselues to be ouercome by their  
enemies, in industrie, in goodnesse,  
in magnanimitie, in humanitie, in ma-  
ny benefites: these be the things (saith  
*Demosthenes*) which restrayne the  
tongue, which scale vp the mouth,  
which stop the breath, and cause si-  
lence.

*All*



by his enemy.

*All wicked men in vertue to excell,  
It doth besit a wise man very well.*

If thou wilt greatly grieue thine  
emie, do not accuse him of his  
wanton behauiour, of his effeminate  
minde, of intemperance, of his scur-  
rillitie, of his couctousnes; but in the  
meane while, be thou thy selfe a man  
of courage, chaste, loyall, courteous,  
and iust, amongst those with whome  
thou liuest: but if thou chance to goe  
so farre as to speake ill of him, see that  
those things which to him thou ob-  
iectest, bee far from thine owne selfe;  
sift and examine thine owne soule,  
search out euery corner therof, wher-  
in thou art faultie; least euen thine  
own guiltines gall thee, with that verse  
of the tragicall Poet.

*(To heale all others (foole)  
thou doest not stick,*

*A man may take profit  
Whenas thy crazie corps  
is weake and sicke.*

If thy enemy terme thee vnlearned,  
strive to shew thy vttermost indeuors  
and dilligence; if fearefull, stir vp thy  
valour and corrage; if lasciuious, wipe  
cleane out of thy minde, that little re-  
mayning impression of wantonnesse  
secretly lurking therein: for there is  
nothing more shamefull, nothing  
more odious, then a slander retorted  
vpon the aucthor thereof; but euen as  
the refracted light doth more hurt  
the weake eye-sight, euen so repre-  
hensions iustly redounding backe, do  
most of all grieue the euill speaker: for  
as the winde called *Cecius* draweth  
vnto it clowdes, so a vicious life bree-  
deth all reports: therefore *Plato*, as oft  
as he kept company with any, who  
vnseemly behaued themselves, with-  
drawing himself in priuate, was wont  
to say to himselfe: what, am I such a  
one? so he which hath slandered an  
other

*by his enemy.*

other mans life, if by and by he do examine and well order his owne, thereby forming and framing it to a contrary mould, he shal reape some commoditie by his slander, which otherwise both seemeth, and is altogether vaine and vnprofitable. It seemeth to most men most rediculous, if a crooke-backe or bald-pate do reproche or vpbrayde another with the same imperfections; but it deserueth more then ordinary laughter, if a man do mocke and reproch another with that wherewith he himselfe may iustly be mocked and reproched, like vnto that which *Leo* Emperour of *Byzantium*, answered vnto a certaine crooke-backe, which iested at his bleare eyes, saying, thou reprochest me with defect of nature, and thou carriest *Nemesis* vpon thy backe, therefore do not thou obiekt adultry to an other, thy selfe madding after the loue of boyes; nor yet prodigallitie, thy selfe being a niggard. *Alcmaeon* in the

*A man may take profit*  
Poet checked *Adrastus* in this sort.

*Thy cruell sister*  
*Did her husband slay.*

What then did *Adrastus*? he would  
not cast in his teeth an other bodies  
fault, but euen his owne, thus:

*But thine owne hand*  
*Thy mother made away.*

So also *Domitius* reproching *Cras-*  
*sus*, said , didst not thou weepe for  
the death of thy Lamprey which thou  
nourishedst in thy pond ? wherevpon  
*Crasus* replied , didst not thou burie  
three wiues without one teare? where-  
fore he that reprocheth, must not be  
witty in his owne conceit , lowd in  
his voyce , and lewd in his talke, but  
rather blamelesse and faultlesse in his  
life: for it seemeth that euen God him-  
selfe hath to no one so much enioy-  
ned this golden precept ( *Knowe thy*  
*selfe* )



by his enemy.

*selfe*) as vnto him, who is about to reproch another; least speaking what hee would, hee heare that which hee would not, for such a one (as *Sophocles* the tragicke Poet tels vs.)

*Whose willing tongue  
hath fill'd each itching eare,  
Unwillingly  
like slanders needs must heare.*

Behold now what profit there is in reproching our enemies, and yet there is no lesse commoditie receiued by being reproched of our enemies. Wherefore *Antisthenes* said not amisse, that those that would liue free from vice, haue neede either of most vn-fained freinds, or of most bitter enemies, because those by their admonitions, and those by their reproches, do withdraw him from vice, and because that now a dayes friendship is become feeble in reprehending freely, talkatiue in flattering, and mute in

*A man may take profit*  
admonishing, wee must learne the  
truth, euen of our enemies. For euen  
as *Telephus*, when among his owne  
friendes, he found none to cure his  
wound, permitted his enemy to doe  
it: so must hee that hath not a friend  
to correct him, suffer the reprehension  
of his enemy, hauing regard  
rather to the deede it selfe, then to the  
mind of the reprehender: and euen  
as he who purposed to kil *Prometheus*  
the *Thessalian*, opened his impostume  
with his sworde, and by that  
meanes both saued his life, and cured  
him of his disease: euen so very often  
a taunt, which either anger or eninitie  
hath cast vpon vs, doth salue some  
wound of our soule, either vnknown  
through ignorance, or vnregarded  
through negligence: but the most  
part of men consider not the truth of  
the reproch obiected, but endeuour  
rather to find some fault in the person  
reproaching, and so, much like  
wrestlers, they do not wipe from  
them-

13  
by his enemy.

themselves the dust of reproches, but rather besprinkle others with the same; and so go grappling with them, themselves overthrowing one another: yea rather he that is noted for some crime by his enemies, if it be true, by and by he ought with farre more diligence to purge it away, then a man would wipe out of his garment any apparant spot or blemish: but if false, then we ought to enquire out the cause, which was the cause of the fault finding. & withal, he must feare, and take good heed, least he committed any thing at vnawares, any way like, or neere to that for which he was reproched, as for example: *Lacides* King of *Argos* was accounted somewhat lasciuious, onely for his sleeke lookes and mincing gate: so *Pompey*, albeit, a man farre from all lust and effeminaties, because hee vsed to scratch his head with one finger: was noted with the same crime: so *Cr. Iulius* was thought to haue abused one of the  
the

*A man may take profit*  
the vestall virgins, by reason of a  
farme which he greatly desired to buy  
of her, and for that cause, to obtaine  
his content, he very often conuersed  
with her apart: so *Posthumia*, bicause  
she was so giuen to laughter, and  
somewhat forward in talking with  
men, was suspected of her honestie,  
and that so farre forth, that she was  
accused thereof openly in the court,  
but in the end, being found guiltlesse,  
and acquitted by *Spurius Minutius*, be-  
ing then high priest, she had this ca-  
ueate of him, that hereafter she shuld  
not vse words vnsutable to her life: so  
*Themistocles*, by *Pan/anius*, although  
most cleare in himself, was suspected  
of treason, as vsing him friendly, and  
writing & sending oft to him. There-  
fore when a false thing is obiected, it  
must not be neglected and contem-  
ned as being a lie, but rather we must  
search out, if either we, or any of our  
friends. haue spoken, or done, or at-  
tempted any such things, which  
might



by his enemy.

might carry some likelyhoode of that slander, and so warily to auoyde it: for if others, by falling into vnexpected miseries, doe learne their owne good, as *Meropa* in the Poet speaketh:

*Whiles Fortune blinde  
deprines my haplesse eyes  
Of deereſt ioyes,  
at length ſhe makes me wiſe.*

What dooth hinder vs that wee ſhoulde not accept of a maiſter that taketh no wages, but inſtructeth gratis, to wit, euen an ennemie, to be profited by him, and learne ſomething which before wee knewe not: for an enemy dooth perceiue many things farre better than a friend, becauſe a loue (as ſaith *Plato*) is euen blinded with the affection of the perſon beloued, whereas hatred, beſides curioſitie, hath for his companion, an affected deſire of prating, whenas one of the enemies of *Hiero* reproch-

ed

*A man may take profite*  
ed him with his stincking breath: he  
going home to his wife, questioned  
with her sharpely, saying, What  
meaneth this, that thou neuer toldst  
me of this before? She no lesse chaste  
than harnelesse, aunswered, shee  
thought al men had the same sauour:  
So that those thinges, which cyther  
pertayne to the body, or belong to  
any sense, or else bee apparant in all  
mens sights, are sooner knowne by  
a mans ennemies, than by his friends  
or familiars. Besides, it is not possi-  
ble so to bridle the tongue (which is  
not the least parte of Vertue) as, to  
frame it to be alwayes obedient, and  
controlde by Reason, vnlesse a man  
by much practise, by great care, and  
by all earnest indeuours, doe strue  
for to subdew those rebellious pas-  
sions of the minde, amongst which  
Anger beareth not the least sway: for  
a worde which vnwittingly dooth  
breake out of the mouth, as it is in  
the Poet:

by his enemy.

My deereſt childe,  
what ſpeech ſtrange and uncouth,  
Haſt burſt from out  
the fenc & walles of thy mouth?

When ſuch wordes (I ſay) flie careleſſly out of themſelues, they do as it were, ſlide and ſlippe away moſt commonly from vnexerciſed, and vnſeiled mindes : which, when it happeneth, it argueth great weakeneſſe of minde, much diſtemperature of iudgement, with no leſſe ſavage ſtrangenefſe of behauiour, in as much as for a mannes ſpeeche, a thing, of it ſelfe, of leaſt account (as wee reade in diuine *Plato*) both by the gods, and by men, a moſt grieuous puniſhment is allotted, whereas ſilence is alwayes without danger : neyther onely (as *Hipocrates* ſayeth) dooth it preuent thirſt, but aboue all, being wilely vſed, when wee are reproached, it preſerueth a kinde of grauitie altogether Socrati-  
call,

*A man may take profit*  
call, or rather Herculean, for *Hercules*, as it is in the Poet:

——— *Carde not a flie*  
*for all backebiting termes.*

Neither surely is it more laudable or godly to be quiet at the rebuke of our enemies, and to faile carelesly by it, as by a dangerous rocke, but practise of our patience is farre more to be affected: For, if thou art once inured to beare patiently a contumelious ennemy, thou wilt easily suffer the rage of thy rayling wife, thou wilt lesse bee troubled with the bitter checke of thy brother or friend: yea more, thou wilt sustayne even the scourge of thy parents, wythout any commotion of thy minde: for *Socrates* did forbear *Xantippe* his wife, beeing a very froward and wayward woman, because hee thought hee might better conuerse with others, if hee were accustomed to forbear with her: but it is much more excellent to bee able to tollerate calamitie,  
as



16  
*by his enemy.*

as being fore-prepared by long exercise the opprobrious taunts and revilings of our enemies. By this means we make shew of our mild disposition, & unmoued patience, euen towards our enemies: for here is a more vse of simplicitie, of an high erected spirite, and of gentlenes, then euen in friendshipp it selfe. For it is not so commendable, to doe well to a mans friend, as it is shamefull, not to doe it in time of his neede: so that, to let slippe the occasion of reuenging our enemie, being offered, argueth much humanitie. But hee that hath a fellow-feeling compassion of his afflicted enemy, who helps his necessities. who sheweth mercy to his distressed children, and vnderpropeth his decaying family, whosoever dooth not both loue him for his curtesie, and praise him for his goodnes, that man (as the Poet saith)

*Sure hath a breast*

*hewne out of Adamant,*

*And*

7

*A man may take profit  
And heart ytramde  
of peerelesse Diamant.*

When *Cesar* commaunded the o-  
uerthrowne monuiments of *Pompey*,  
to be agayne set vp, *Cicero* told him,  
that in erecting the Trophies of  
*Pompey*, hee hadde established his  
owne. Therefore a man must not  
spare to praise his very ennemy, and  
to honour him too, if hee doe de-  
serue it: for the commender is there-  
by more praise-woorthy, and better  
to be beleueed whensoever he repre-  
hendeth, as not hating the man, but  
reproouing the matter: but that  
which is yet most profitable and ex-  
cellent, is, that hee, who doth once  
accustome himselfe to praise euen  
his enemy, and neuer grieues, nor  
enuies his prosperous successe, that  
man must needes be farre estranged  
from grudging and enuying at the  
prosperitie of his friends and famili-  
ars, and (I pray you) what exercise  
can

17  
*by his enemy.*

can possible woorko so much good for our soules , or frame our disposition better , than that which cleane taketh away that too much affected humor of enuy and emulation.

For euen as in a Citty there be many things necessary, though otherwise not so good, which being once allowed by custome, and confirmed by force of law , cannot be easily abolished, how pernicious soeuer they be; euen so, enmitie acompanies, with hatred , with enuie, with a delight in other mens harmes, and with the memorie of receiued iniuries , and yet leaues them all in the minde : besides all these, enters in fraudulent dealing, deepe deceipts . and perfidious treacheries, as presupposing these things may lawfully be vsed towards our enemies: & then being ingraffed, they can by no meanes be rooted out with head-strong affections, if we do not

C

curbe

*A man may take profit*  
curbe them, in conuersing with our  
enemies, it is to be feared, lest being  
ouercome by custome, we vse them  
euen with our friends: if then *Pitha-*  
*goras* did very well, in accustoming  
his Disciples, euen in vnreasonable  
creatures, to abstaine from crueltie  
and iniuries, so that he would intreat  
both fowlers and fishers, to let go the  
one his birds, the other his fish, being  
taken; or at the least redeemed them  
with money and so let them loose, yea  
& forbade the slaughter of any tame  
beast whatsoever: much more glori-  
ous questionlesse were it, if that euen  
being enemies, in contentions and  
iaries betweene man and man, wee  
would shew our selues to be noble  
minded, vpright, and true-hearted, by  
controuling, and repressing all vile  
degenerate, and hurtfull passions of  
our minde; to the intent, that in con-  
uersing with our friends, our patience  
may be ynmouable and our selues ab-  
stayning



18  
by his enemy.

Stayning from all maner of wickednes. *Scaurus* was *Domitius* priuate enemy, and publike accuser, yet when as before the iudgement day a certaine seruaunt of *Domitius* came, to *Scaurus*, as being about to tell him somewhat against his master, he would not suffer him to speake, but apprehending him, sent him backe to his master: so likewise *Cato* accusing *Murena* of bribery, in suing for offices, and gathering together proofes to confirme his accusation, in the meane season there followed him at his heels (according to the fashion of those times) certaine men who spied out all his proceedings, and asked him now and then, whether he purposed to do any thing touching the accusation that day or no, if he had said no, they presently beleeued it, and went their way: and this surely was a strong argument of that great estimation which they had of *Cato*; and yet it is

*A man may take profit*

far more laudable, if being enuied, to deal iustly euē with our viter enemies, we neuer either vniustly defraude, or craftely circumuent our friends and acquaintance. But sith that euery larke hath his crest (according to the saying of *Simonides*) so euery mans nature is bent to contention, emulation, and enuy, the vnseperable follower of vayne-minded men (as *Pindarus* speaketh) it were no small profit if a man would poure out such like affections vpon his enemies, as it were by certaine channels, to driue them farre from our neighbours and companions: which thing *Onomademus* an excellent Stats-man seemed to haue thoroughly considered, who in a great tumult which arose in the Iland of *Chios*, being one of the superior faction, counselled his felowes, that they should not expell al their aduersaries, but still leaue some in the Cittie (least said he) otherwise being voyd of all  
our

by his enemy.

our enemies, we should beginne to quarrell with our friends: besides, these humors being spent vppon our enemies, they will lesse greiue our friendes; for the potter needs not enuy the potter: (as the Poet *Hesiodus* saith,) nor the musitian the musitian, nor the neighbour be ialous of his neighbour, or kinsman, or brother now beginning to prosper. But if no way may be found, whereby thou maist be free from strife, enuy, and contentions; at least frame thy selfe, to grieue at the happy successe of thine enemies, and stir vp that contentious edge, by sharpening and whetting it on thy enemies, for euen at handsome Gardeners, imagine that rootes and violets will prosper the better, being set by garlick and onions, because all that whatsoeuer is filthy and vsauory in the nourishment of the earth, is deriued into them, euen so our enemy, drawing to him,

*A man may take profit*

selfe, and receiuing all our rancor and malice, will make vs more tractable and louing to our friendes in their prosperitie. Therefore we must contend with our enemies for glory, for power, or any lawfull increase of our wealth, and not only abstayne from repining, if they go beyond vs in any thing, but rather obserue the meanes whereby they haue excelled vs, and endeuor to surpasse them in industry, in constancie of labours, and in temperance : yea let vs be our enemies iealous obseruers, in that sort as *The- mistocles* was wont to say, that *Miltiades* victory in *Marathon* bereaued him of his sleepe : for those which thinke that their enemies do ouerpasse them, either in publike charge, or in pleading, or in governing the commonwealth, or els in the fauor of princes, or multitude of friends, those men, if they conuert a glorious kinde of practicall emulation into a certaine

de



*by his enemy.*

deiected and base-minded repining,  
they are vexed with an idle and fruit-  
lesse enuy, but he that is not blinded  
with the hatred of his enemy, but as  
an vncorrupt and vnpartiall specta-  
tor, doth behold his manners, his say-  
ings, his doings, he shall perceiue that  
the most part of those things which  
he enuyed in him, were gotten by his  
dilligent prouidence, and good carri-  
age; and thereby ayming at the end,  
he will increase his good desire of ho-  
nestie and glory, and cutting off each  
vayne and slouthfull affection. But  
if our enemies, by flattering, by subtil  
dealing, by suites in law, by taking of  
bribes, do get any credit or reputatiō,  
either in court, or common-weale,  
that shall not onely giue vs any occa-  
sion of grieve, but euen glad vs very  
much, by opposing against them the  
liberty of our minde, and the purches  
of our life, free from al reproch what-  
soeuer: for (if we may beleoue *Plato*)

210

C 4

what

*A man may take profit  
what masse of gold soeuer, is either  
ouer, or vnder the earth, deserues not  
to be compared with vertues besides,  
that saying of Solon ought still to be in  
our mouthes.*

*We scorne to change  
For store of worldly wealth,  
Rich vertues meede,  
Our soules euerall healt.*

*Much lesse should we preferre  
the trencher-hired applause of spe-  
ctators in a Theater, or the honours  
and first places amongst the Eu-  
nuches, Concubines, and great men  
belonging to princes, before our ver-  
tue : for nothing deserues, either ad-  
miracion, or emulation, whose being  
is shamefull ; But that the louer is  
euer blinded with affection towards  
his beloued, (as Plato tels vs) and we  
do with more ease perceiue a shame-  
full action, when it is committed by  
our*

21  
*by his enemy.*

our enemies; howsoever neither the  
joy which we haue by their misdeeds,  
nor the griefe which we conceiue of  
their good deeds, ought to be idle  
and vnprofitable vnto vs, but rather  
we ought so to frame the matter of  
both sides, that both in thunning their  
vices, we wax more absolute, and  
in imitating their vertues, we  
become more excel-  
lent then they  
themselves.

**FINIS.**

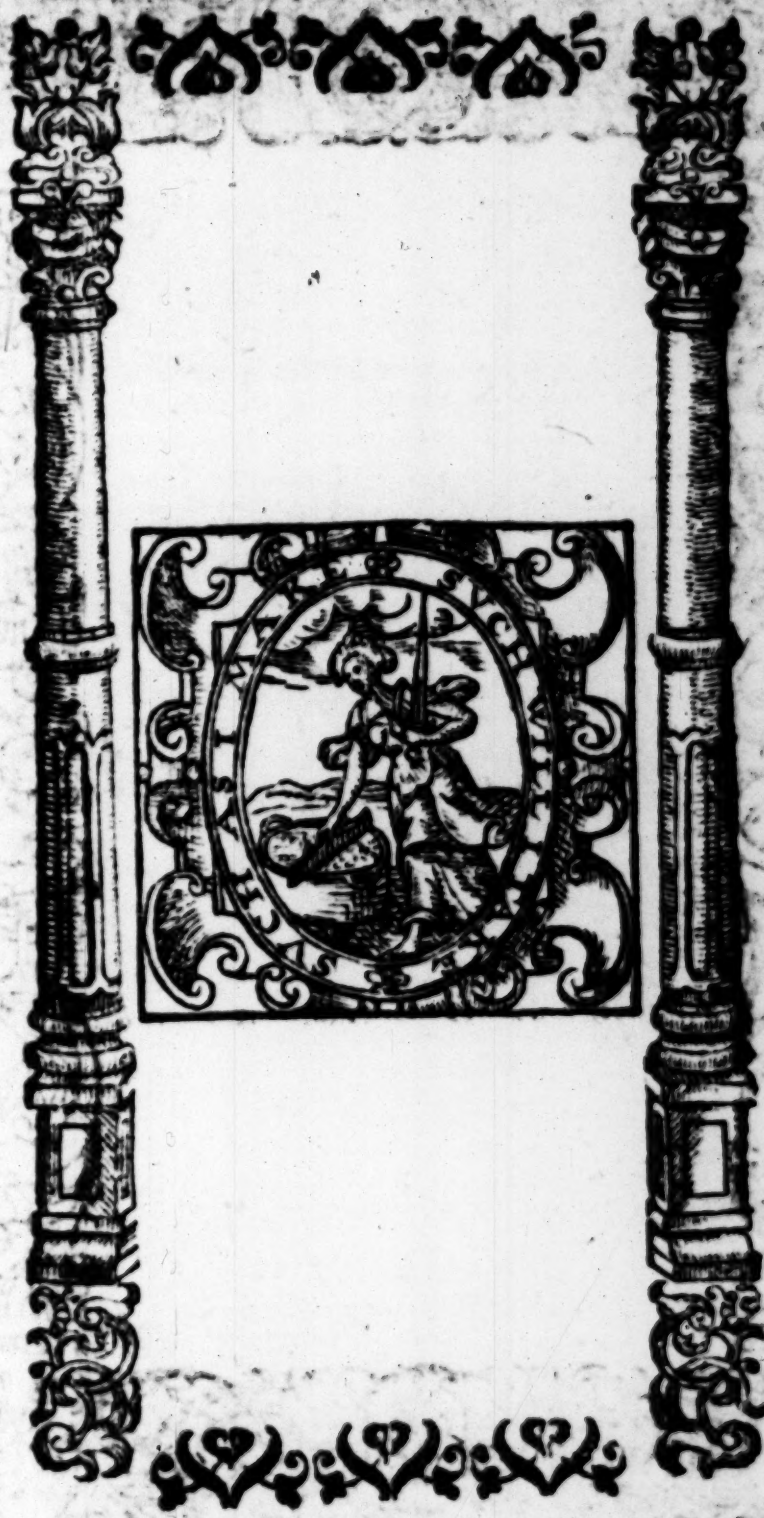
---



Imprinted at London  
by 'Uat. S. for 'Thomas  
Bushel, and are to be sold  
the great North doore  
of Paules.

---







REPRODUCED FROM THE COPY IN THE  
**HENRY E. HUNTINGTON LIBRARY**

---

FOR REFERENCE ONLY. NOT FOR REPRODUCTION\*